

be acquiesced in, except where the constitution provides a remedy. In his respect for constituted authority he is as dogmatic as Luther, and his theological teaching in this matter would lead to an equally leaden uniformity of subjection.

There is one grand exception, with Calvin as with Luther, to obedience. The Lord is King of kings, and obedience to earthly power is conditioned by obedience to the heavenly King. "We are subject to the men who rule over us, but subject only in the Lord. If they command anything against Him, let us not pay the least regard to it, nor be moved by all the dignity they possess as magistrates."³ We must therefore endure everything rather than turn aside from piety. He does not say that we may resist. But the refusal to obey was ere long to lead to the right to resist in the face of persecution. Calvin's successors were not to prove so tractable as their master in this respect. They were not content to quote Scripture and suffer: as we shall see presently from the history of France, the Netherlands, Scotland, they grasped their swords to strike back at the persecutor.

The Calvinistic Church polity, if not the political views of Calvin himself, has often been lauded as democratic. Calvin indeed, in "The Institution," emphasises the ancient right of the Christian congregation to elect its pastor. He insists, too, on the ancient right of the lay element to a voice in government and discipline. He presents us with the picture of the primitive congregation managing its affairs through its elected ministers, elders, deacons, as the scriptural model. In practice, however, he was no friend of popular election, and he refers with approval to the expedient adopted by the Council of Laodicea of limiting the power of the multitude, on the ground of the proverb that "opposing wishes rend the fickle crowd." He was evidently not prepared to subscribe, even in congregational matters, to the dictum that "the voice of the people is the voice of God." He prefers in the Church, as well as in the State, the voice of the few to the voice of the many. "Whether it is better to elect the minister by the voices of all the members of the congregation, or only by those of a few, or by the advice of the magistrate, cannot be determined by law. We must be guided in this respect by times